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AUTHOR Chistolini, Sandra
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ABSTRACT

This paper describes intercultural education in Italian elementary through secondary schools, examines intercultural education in teacher education programs, and raises disciplinary questions about the multicultural approaches now favored in Europe. A discussion of multicultural society and intercultural education touches on increases in foreign students in Italian schools, teacher fears and sense of inadequacy facing these students' needs, historical trends, and changing social awareness. A section on nursery school discusses the rights of foreigners, the goals of intercultural education at this level, and relevant fields of application and competence in intercultural education. A section on the elementary level notes that democratic coexistence and the learning of a second language are emphasized. The section on the middle school describes the accepted aims of this level and explores problems in making known presumed areas of common values across many cultures. The section on secondary education describes official positions of three different agencies on the focus of intercultural education at this level. The section on teacher formation briefly describes programs at several universities. This leads to a discussion of the disciplinary status of inter-culturalism and whether it is its own discipline or an approach that should permeate all scholastic and university teaching. (Contains 28 references.) (JB)

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ERASMUS INTENSIVE PROGRAMME
Intercultural/Multicultural Teacher Education

PÄDAGOGISCHE HOCHSCHULE SCHWÄBISCH GMÜND 9-13 APRIL 1995

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The meaning of Intercultural/Multicultural Education in the Italian context

Sandra Chistolini

Introduction

This contribution is going to focus on three main questions and problems:

1. What does it mean in the Italian schools "making intercultural/multicultural education"?

2. How wide in Italy is the University attention to teacher education courses on intercultural/multicultural education?

3. Are we happy with the actual multiculturalistic approaches in Europe?

From the literature will be illustrated the Italian concept of intercultural education and its field of application in the scholastic environment. I have collected material from several universities in Italy to see whether they deal with interculturalism in the courses for teacher education. In this way I would like to draw the connection, or disconnection, between school and university education programmes. Finally, it is my intention to show how narrow is the existing concept of intercultural/multicultural education in Europe compared to a pluralistic and international vision of the world.

Multicultural society and intercultural education

The distinction between multiculturalism of the sociological perspective or of the society, and interculturalism of the educative perspective or of the school, lies in the creation of reciprocity. In the first case one examines the real and concrete fact that there are many cultures in a given society; in the second place one considers the mutual relationship between them. They therefore can coexist without, however, establishing reciprocal contact (multicultural situation) or can live side by side in reciprocal communication (intercultural movement).

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It is the social event of the coexistence of various cultures which create part of the interest in interculturalism and the induced need of intercultural education. And this is the reality we find being experimented more and more in the European society. Besides, it alters the awareness of the other, and the tangible reality of the other urges one to look closer and with lesser idealization at a world of the past, approached through indirect ways.

In Italy literary and scientific production classifiable in the so called "Intercultural Pedagogy" or "Intercultural Education", has increased rapidly from mid 1980s in concomitance with the flow of relatively abundant influx of migrants into the Peninsula.

Unexpectedly the foreign student has entered the Italian school. The teachers often consider themselves unprepared for the linguistically and culturally demanding new task.

Different languages and cultures have begun to question the masters and professors from the nursery school to the university. The first reaction has been that of *impotence* of the teacher who does not know how to confront the new, and so the *fear* of the new. He declares his impotence but hides his fear.

The Italian social texture, already multicultural in its regional particularities, thickens its web through the contribution of languages and cultures, often totally dissimilar not only in respect to the Italian language but also among themselves: Chinese differs from Somalian, Philippino from Polish.

It is an undeniable fact that Italy is increasingly being perceived as a multiethnic, multicultural society due to the relatively consistent presence of individuals belonging to various human groups characterized by history, customs, language, habits, education, religion and traditions often overlooked.

Yet multiethnicity is not a new experience for Italy, either because since a long time the country accommodates linguistic minorities in the South (Albanians) as in the North (Germans and French), or because periodically nomadic populations and groups/families of the ex-communist countries have stopped in Italy awaiting for Visa to America, or because since years among the rich families there is a custom of having a family-worker coming from Africa (eg.Somalia), Asia (eg. Philippines) and South America (eg. Brazil).

There are many cases of contacts with non Italians, examples which adequately prove that the phenomenon of multiethnicity is not new in Italy. What is new is the *widened social sensitivity* of the self and the growing awareness of the status of non Italians living in Italy. On the one hand the average Italian is aware that he lives with persons of other nationalities and since he already has problems of accommodation, work, health, etc., he feels threatened; on the other hand the

person of the other nationality feels that he contributes to human, social and economic growth of Italy and wants his contribution to be recognized. Again in this case they speak two different languages among which mediation does not always function.

Nursery (Kindergarten) school

In the presence of the "foreigners" the Italian Nursery and compulsory school (Ministerial circular 08.09.1989, n. 30), before the civil society (Decree-law 30.12.1989, n.416) engaged in the regularization of foreign settlers, has intervened and confronted in the right time the question of the scholastic insertion of the minors.

The law affirms that the foreigners, a term which generates terminological problems, enter the school with full rights, that the school is obliged to instruct them, and further it must be underlined that at the technical moment of teaching-learning one comes along a definite conception of the foreigner: he is a bearer of his culture which, however, is valued as a sign of international cooperation.

It is implicitly presupposed that on the part of the foreign consumption there is a parallel requirement in the face of Italian culture. Nevertheless, the foreign use is variegated, heterogeneous, so the understanding can result differently; moreover, one does not understand the pedagogical-didactic relation to be established between the culture of origin and Italian culture.

If there are no doubts on affirmations about respect for the other and on world co-operation, there arise instead many questions on the passage into operativeness of the principles which invests not only the anthropological-cultural plan but also those of psycho-social attitudes and behaviour of the individuals. The successive ministerial circular of 26.07.1990, n. 205, entitled "Compulsory schooling and the foreign pupils: intercultural education" widens the interventions and redimensions the phenomenon.

Immigration is seen as an "emergency" and a "challenge" (cf.. F. Rizzi, 1992, 17) and calls for intercultural education of the pupils and teachers. One point emphasized by the ministerial circulars is that of integration: a) into the Italian community; b) into the linguistics; c) into culture; d) into the scholastics.

The first regards the learning of Italian language and culture by the foreign workers and their families, as well as the realization of cultural programmes through the different national groups and the initiatives of the local organizations.

The second is transmitted by the experimental projects specifically prepared, among which emerge the experiences of the rotation of the periods of

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foreign pupils' presence in the classes, with moments of application and of activity, to be carried out in the linguistic laboratories with groups of foreigners only. In the best of situations (in the case of a class) it is advisable to include at most five foreign pupils of the same language group to facilitate linguistic integration with the Italian pupils.

Cultural integration is mentioned in reference to the opening up of the European frontiers, to the preparation of the child to understanding, solidarity, dialogue and mutual respect for the behaviour and values of the regional and national cultures.

Not only this, the school also facilitates the recognition of the multiplicity , emarginations, and anticipates and opposes the stereotypes and prejudices towards persons and cultures, and educates towards intuition of common values.

The scholastic integration of the foreigners calls directly into the picture the teaching, governing and inspecting personnel of the Italian school so that it may notice and demonstrate that it operates in the sense of the preceding integrations, also indicating the connected problems, as much as the institutions assigned with the task of research, experimentation and up-dating in the pedagogical field: the Regional Institutes of Research, Experimentation, Educative Up-dating (IRRSAE) and the European Centre of Education (CEDE) at Frascati (Rome).

In intercultural education importance is given to study in the fields of application and disciplinary competence:

FIELDS OF APPLICATION AND COMPETENCE IN INTERCULTURAL EDUCATION

Ethno-anthropological field

- socialization of the life of children of diverse ethnic groups
- structural condition of the multicultural society
- cultural recognition of the diverse ethnic identities
- responsible acculturation

Psycho-social field

- acceptance of the different
- interactive climate
- prevention, overcoming of the stereotypes and ethnocentric prejudices
- intuition of values common to all men

Philosophical-political field

- constructive democratic coexistence
- dialogue, understanding, collaboration, mutual enrichment
- co-operation towards development and peace

- respect for human rights
- European and world citizenship

Pedagogical-didactic field

- confrontation and mediation between different cultures
- common scholastic programming for all pupils
- use of the language and culture of one's origin
- learning of the Italian language and culture
- school and family communication

From 1991 the Italian State Nursery School has new "Orientations of the Educative Activity" (Ministerial Decree, 3 June 1991). They represent a programmatic document, a plan, rich in pedagogical and didactic indications. The situations of multicultural and multiethnic nature are seen together with the increase in intolerance and racism. But there is no pronounced intervention meant to single out and remove the origins of "racist" and "intolerant" behaviour arising in the scholastic life during infancy.

The elementary school

In the elementary school Programmes (Ministerial Decree of the Republic 12.02.1985, n. 104), the intercultural sensitivity to be developed in the pupils is present in the General Introduction as in the treatment of the various disciplinary spheres, specially where one speaks of the foreign language. *The question of the intercultural dimension is not treated directly*, nor are there explicit mentions of multicultural society, instead considerations of a complex society, of democratic coexistence, of international understanding, of prevention of stereotypes and emarginating prejudices, are prevalent. It is indicated that around the mid 1980s at this level of the school the problem was not felt as in the period following immediately.

To achieve the educative ends one defines precisely that the school functions so that the child may acquire the *knowledge* of the unicity and of the personal and social *responsibility*. Although in the background, there are cognitive explorations which are nevertheless an essential part of the formation in infancy from 6 to 10 years of age.

The programmes of the "democratic coexistence" are those of the morality of the ought to be in a planetary society. The relation between being aware of the multiple forms of diversity, of emargination and the prevention of stereotype, of the prejudices towards determinate persons and definite cultures, is of no consequence.

If one can affirm that the different and the diversity as such receive due attention of the pedagogists who opt for equal opportunities in education, on the other hand we find ourselves faced with proclamations of the principle on which most agree, so that hinged upon that democratic trait to which since World War II till today peoples and nations may refer, although with differentiated meaning and realization in time and space.

The learning of a second language is seen as a favourable condition for understanding other cultures and peoples. The choice of any one foreign language is a determining factor, according to the local requirements, be it for the cognitive development or for communication through a language other than one's own. The increase in journeys abroad during part of infancy and of youth is yet another variable which the school takes into consideration. The reform of the elementary school organization, law of 05.06.1990, n. 148 promotes to article 10, the general teaching of the foreign language, beginning from the scholastic year 1992/93. With such important innovation the Italian elementary school finds itself among the vanguard of the countries though much remains to be done on the formation part of the teacher from whom is required cultural competence and specific didactic abilities, requirements which even the university is trying to satisfy (cf.. A. Augenti, 1992).

The middle school

The programmes of the compulsory middle school (D.P.R. 6 February 1979, n. 50) in the *General Introduction,* articulated in four parts, speaks of the formation of man and of the citizen and of the position of the pupils in the world, underlining the democratic principle pursued by this school "to raise the level of education and of personal instruction of every citizen and in general of all Italian people", as well as the validity of the participation in cultural values.

They affirm general principles and universally recognizable ends which do not exclude anyone, on the contrary require flexible structures of participation, ideologically multidimensional, open towards school-family collaboration. Conscious of the adolescent phase gone through by pupils from 11 to 13-14 years of age, the middle school is called upon to manage the conditionings uncritically imposed by the society, to identify the state of cultural disadvantage and to facilitate their overcoming, pursuing the higher psycho-physical development of the learners, paying attention to the behaviour and formation of attitudes to be spent in a suitable way on the social plane.

The educative and didactic programming is a means with which the teachers sensibly orientate their teaching also towards objective of removing

situations of cultural emargination or social obstacles to the pupils' complete growth.

In short, the prospective of the unitary education stimulates the middle school to play a role professedly intercultural: a) in the articulation of the disciplines found in their cognitive, linguistic, methodological specificity; b) in the interdisciplinary expression in which one reconstructs the unity of knowledge; c) in the socialization which allows to approach the cultures and societies of Europe and of the world united by common values, and to develop attitudes of understanding open to the multiplicity of human contributions.

All the disciplines therefore are called upon to an awareness even though in the middle school, as seen in the primary school, the teaching of foreign language may contribute in its own way to widen the human, social and cultural perspectives of the pupils. Since language expresses ways of living and experiences of the human communities who speak it, studying it one promotes understanding and respect for others' values. Accepted that international relations have become an indispensable moment in the contemporary world, to communicate and confront the socio-cultural realities of other countries means to know ourselves and to have the desire to know others, to use historical documents and dailies, thus to recognize the world of values and the meaning which characterizes individuals, communities and societies.

Through the material presented one can reasonably affirm that the Italian middle school has taken note of the variety in the world in which we live from the Seventies and has attempted to answer adequately to the need of forming the child as a person who is European and international minded. It remains to be proved experimentally whether such openings to multiculturalism have really functioned in the sense of the maturation of attitudes and of antiracist behaviour among the preadolescents who today are the protagonists of actions which bewilder the same educators.

The question is how to make known the presumed "area of common values" to more cultures and what aspect of it is identified and specified as educative goals even though the search for values may appear more as an ideal tension than a factual reality. It is the yearning for the "good", "just", "beautiful" and "goodness" which then enters into collision with daily life, precisely with its cultural differences. Not for all, everywhere and always have the "good", "just", "beautiful" and "goodness" the same meaning: not for all is it "beautiful" what we hold to be beautiful.

Finding the formula of the research into that which is common to all peoples of the earth, does not thereby exclude the maintenance of the differences

which make themselves understood with the traditions and customs of every human group; diversity is especially useful towards construction of the mentality of the person who, considering the other, may know how to evaluate the particularities with a pluralistic spirit.

The higher secondary school

As far as higher secondary school is concerned, the Ministry of Public Instruction considers the small presence of foreign students and holds that it deals more with boys who already know the Italian language, who are already inserted, who come from the ambient of rich families and are culturally prepared.

The ministerial indications are those which concern the "Project Youth 1992-1993" (Government Circulars 15.07.1989, n. 246; 27.04.1990, n. 114; 30.11.1990, n. 327; 02.08.1991, n. 240; 02.08.1991, n. 241; 20.02.1992, n. 47) in which there are references to intercultural education in the sphere of health education significantly explicated in the following three themes: *to be good with ourselves in a world which may be better* (the problems of psycho-physical equilibrium in the search for one's identity and responsibility, in reference to global imbalances, in the relations between men and nature); *to be good towards others, in one's own culture and in intercultural dialogue* (the problems of relation, from the friendly level to the planetary level, with special reference to relativization and development of diverse cultures and of diverse personal and social conditions); *to be good towards institutions, in a Europe which leads to the world* (the problems of the organization of collective life, from the small group to social and political institutions, for a shortening of the distances between vital and institutional worlds" (Ministerial circular 15.07.1989, n. 246; cf.. Dossier 1992).

The "Pronouncement of initiative of the National Council of Public Instruction" of 23 April 1992 on intercultural education in the school, confronts the theme in its wider cultural, social, political, pedagogical scope (cf.. Ministry of Public Instruction - National Council of Public Instruction 1992). Contemporaneously the Ministry of Public Instruction has promoted from 27 April to 2 May 1992, the *Week for Intercultural Dialogue*, meant to help converge the attention of the teachers and pupils of all schools of every order and grade, to knowledge, appreciation and confrontation with different cultures to establish constructive human coexistence, solidarity and peace.

Finally, the National Council of Public Instruction formulated on 24 March 1993 a second statement about *Racism and antisemitism today: role of the school*, in which appears the proposal of prevention and of opposition to racism which the school is invited to acquire with educative and specific teaching activities.

The fall in the ministerial production of annual programming for schools, constitutes an object of necessary verification on field because among the groups of employees at work one tends to say that there are foreigners , though not many , who are manageable by Italian teachers basically well disposed to the others, and the Italian teachers in general do not show racist attitudes and behaviour or discrimination on the basis of ethnic belonging. At times extensive and qualitative studies to prove the validity of such affirmations are lacking which, therefore, are considered with caution. The surveys on limited samplings of students of the secondary schools indicate the youths ' fear of unemployment and the presumed competition between the immigrants and Italian workers (Cf. L. Balbo, L. Marconi 1992, 69 - 70). The social datum causes worry since questions of the youth on the theme of employment and services intersect with the migratory question communicating correlation conveyed in one sense and / or the other. In general : the disfunctioning of the Italian society is aggravated by immigration. In particular : the immigrants deprive the local Italian population of work.

It is not said that the protagonists of discrimination and racism declare themselves to be so and that which one denies on the rational and logical plane is not always realised in the plane of daily practice. There are also others who do not bother themselves to deny intolerance , it happens that in Italy and abroad one sees facts and reads of episodes on racism of which often the protagonists are naziskins, adolescents and youth in any case gone through our schools. It is confirmed that no one can consider oneself " naturally antiracist", it is not so through genetic patrimony, but through the formation of man and through social education.

The secondary school is redefining the project of the " higher " school as a "plan intentionally cultural" which every discipline should have, let us say characterized by criticism , awareness , reflection . It can be affirmed that the Pedagogy and Didactics of the higher secondary school are "constitutively the pedagogy and didactics of culture . A culture is to be acquired and appreciated for its intrinsic and gratuitous value not less than for its use that one can make of " (Ministry of Public Instruction 1991).

The University and the formation of teachers

In the Italian Universities a progressive transformation is in act which in a specific mode concerns the formation of future teachers. The preceding degree Courses in Pedagogy are on the way to completion and in their place will remain only the degree Courses in the Sciences of Education already started from 1992 -93 in some Italian universities for example in the Rome Third University ; in the

Magistero of Perugia ; and then at Florence, Turin, Bari and in other Italian State Universities. This is not present in Macerata where the teaching of the Pedagogical discipline is within the degree Courses in Arts and Philosophy.

The degree Course in the Sciences of Education represents a great novelty especially for :

1. the interdisciplinarity which governs it ;

2. the adoption of the semesters and annuity in the teaching of various disciplines ;

3. the articulation of the studies in the " initial two - years course " and in the second " two-year course of specialization" in which one can choose one of the three courses of specialization for

* " the teachers in a higher secondary schools "
* " extrascholastic professional educators "
* " experts in the formative processes "

4. the eventual introduction of *apprenticeship* in the second two -year course as an integrating part of the curriculum with a definite number of hours to be spent in the local Boards and Agencies.

In Perugia the apprenticeship is on the way to preparation and is intended only for students attending the courses for " extrascholastic professional educators" and "experts in formative processes ."

The apprenticeship aims at:

* allowing the student the first experience of insertion into one or more services with which one supposes to have a working relation after the university formation ;
* making the students acquire theoretical-methodological competencies and inherent working plans, a professionality which consists in organising, managing, and evaluating a definite *educative project* .

Within this still incomplete and partially experimented picture it is still possible to identify a sensitivity for intercultural education as :

a) a European task of inter-university studies for teachers and personnel engaged in the universities, even without introducing the intercultural theme in the university teaching . Ours is partly an example for this ;

b) Specific disciplines in the organization chart which indicates the scientific - disciplinary sectors of the university teaching, the "Intercultural Pedagogy" appears as a discipline of the group relative to the " General Pedagogy", let us say to teach " Intercultural Pedagogy " one needs to pass a national test on "General Pedagogy ";

c) the interest of the teachers who teach a different discipline from the "Intercultural Pedagogy" and who within their own teaching develop themes of

intercultural nature; this is a case of one who teaches "Comparative Education " a case seen already since many years in other European countries such as Belgium.

In the text entitled *L'éducation comparée* Henk van Daele, professor in the Universities of Gand (RUG) and Bruxelles (VUB) writes:

"L'éducation à l'etranger, l'éducation internationale (ainsi que l'éducation pour la compréhension internationale, l'éducation pour la paix, l'éducation pour le désarmement, et l'éducation relative aux droit de l'homme), l'éducation pour le développement, et l'éducation multiculturelle (tout comme l'éducation des migrants et l'éducation des réfugiés) font partie intégrante de l'éducation comparée. Elles peuvent être considérées comme des subdivisions de notre champ d'étude. Pas mal de comparatistes réputés se sont spécialisés dans l'un ou l'autre de ces sous-thèmes, comme en témoignement leurs cours universitaires et leurs publications scientifiques" (P. 32)

In the book entitled *L'antirazzismo in Italia e Gran Bretagna* (Antiracism in Italy and Great Britain) I make a study of intercultural subject which I theoretically place in the disciplinary field of the comparative education and pedagogy , taking into account the educative and pedagogical interdependence. From the point of view of the legislative denomination "Comparative Education" is the simplified version of "Comparative Pedagogy."

It can be said that in Italy interculturalism has assumed a new disciplinary status. In our Erasmus Meetings we have always understood *intercultural education* not as a new discipline to be introduced in the formative curriculum of the teachers but as a transversal approach not exclusive of any discipline, rather a possible deepening of all other disciplines, a sensitivity which should have been present in the whole formation and permeate all scholastic and university teaching.

It can be said that in Italy a step forward has been taken in the sense of the theorisation of interculturalism and an "Intercultural Pedagogy" is born which, as experienced till now, deals with processes related to themes such as: migration, formation and culture.

The question that I ask at the level of the European working group is this: should we epistemologically define Intercultural Pedagogy, or is it already definable within another discipline? And which could be this discipline, General Pedagogy or Comparative Education? The question is not just theoretical but also practical because it concerns the contents, methodology and the goals of our university courses.

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ERASMUS INTENSIVE PROGRAMME
Intercultural/Multicultural Teacher Education

PÄDAGOGISCHE HOCHSCHULE SCHWÄBISCH GMÜND 9-13 APRIL 1995

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The meaning of Intercultural/Multicultural Education in the Italian context

Sandra Chistolini

Introduction

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2. How wide in Italy is the University attention to teacher education courses on intercultural/multicultural education?
3. Are we happy with the actual multiculturalistic approaches in Europe?

From the literature will be illustrated the Italian concept of intercultural education and its field of application in the scholastic environment. I have collected material from several universities in Italy to see whether they deal with interculturalism in the courses for teacher education. In this way I would like to draw the connection, or disconnection, between school and university education programmes. Finally, it is my intention to show how narrow is the existing concept of intercultural/multicultural education in Europe compared to a pluralistic and international vision of the world.

Multicultural society and intercultural education

The distinction between multiculturalism of the sociological perspective or of the society, and interculturalism of the educative perspective or of the school, lies in the creation of reciprocity. In the first case one examines the real and concrete fact that there are many cultures in a given society; in the second place one considers the mutual relationship between them. They therefore can coexist without, however, establishing reciprocal contact (multicultural situation) or can live side by side in reciprocal communication (intercultural movement).

It is the social event of the coexistence of various cultures which create part of the interest in interculturalism and the induced need of intercultural education. And this is the reality we find being experimented more and more in the European society. Besides, it alters the awareness of the other, and the tangible reality of the other urges one to look closer and with lesser idealization at a world of the past, approached through indirect ways.

In Italy literary and scientific production classifiable in the so called "Intercultural Pedagogy" or "Intercultural Education", has increased rapidly from mid 1980s in concomitance with the flow of relatively abundant influx of migrants into the Peninsula.

Unexpectedly the foreign student has entered the Italian school. The teachers often consider themselves unprepared for the linguistically and culturally demanding new task.

Different languages and cultures have begun to question the masters and professors from the nursery school to the university. The first reaction has been that of *impotence* of the teacher who does not know how to confront the new, and so the *fear* of the new. He declares his impotence but hides his fear.

The Italian social texture, already multicultural in its regional particularities, thickens its web through the contribution of languages and cultures, often totally dissimilar not only in respect to the Italian language but also among themselves: Chinese differs from Somalian, Philippino from Polish.

It is an undeniable fact that Italy is increasingly being perceived as a multiethnic, multicultural society due to the relatively consistent presence of individuals belonging to various human groups characterized by history, customs, language, habits, education, religion and traditions often overlooked.

Yet multiethnicity is not a new experience for Italy, either because since a long time the country accommodates linguistic minorities in the South (Albanians) as in the North (Germans and French), or because periodically nomadic populations and groups/families of the ex-communist countries have stopped in Italy awaiting for Visa to America, or because since years among the rich families there is a custom of having a family-worker coming from Africa (eg.Somalia), Asia (eg. Philippines) and South America (eg. Brazil).

There are many cases of contacts with non Italians, examples which adequately prove that the phenomenon of multiethnicity is not new in Italy. What is new is the *widened social sensitivity* of the self and the growing awareness of the status of non Italians living in Italy. On the one hand the average Italian is aware that he lives with persons of other nationalities and since he already has problems of accommodation, work, health, etc., he feels threatened; on the other hand the

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person of the other nationality feels that he contributes to human, social and economic growth of Italy and wants his contribution to be recognized. Again in this case they speak two different languages among which mediation does not always function.

Nursery (Kindergarten) school

In the presence of the "foreigners" the Italian Nursery and compulsory school (Ministerial circular 08.09.1989, n. 30), before the civil society (Decree-law 30.12.1989, n.416) engaged in the regularization of foreign settlers, has intervened and confronted in the right time the question of the scholastic insertion of the minors.

The law affirms that the foreigners, a term which generates terminological problems, enter the school with full rights, that the school is obliged to instruct them, and further it must be underlined that at the technical moment of teaching-learning one comes along a definite conception of the foreigner: he is a bearer of his culture which, however, is valued as a sign of international cooperation.

It is implicitly presupposed that on the part of the foreign consumption there is a parallel requirement in the face of Italian culture. Nevertheless, the foreign use is variegated, heterogeneous, so the understanding can result differently; moreover, one does not understand the pedagogical-didactic relation to be established between the culture of origin and Italian culture.

If there are no doubts on affirmations about respect for the other and on world co-operation, there arise instead many questions on the passage into operativeness of the principles which invests not only the anthropological-cultural plan but also those of psycho-social attitudes and behaviour of the individuals. The successive ministerial circular of 26.07.1990, n. 205, entitled "Compulsory schooling and the foreign pupils: intercultural education" widens the interventions and redimensions the phenomenon.

Immigration is seen as an "emergency" and a "challenge" (cf.. F. Rizzi, 1992, 17) and calls for intercultural education of the pupils and teachers. One point emphasized by the ministerial circulars is that of integration: a) into the Italian community; b) into the linguistics; c) into culture; d) into the scholastics.

The first regards the learning of Italian language and culture by the foreign workers and their families, as well as the realization of cultural programmes through the different national groups and the initiatives of the local organizations.

The second is transmitted by the experimental projects specifically prepared, among which emerge the experiences of the rotation of the periods of

foreign pupils' presence in the classes, with moments of application and of activity, to be carried out in the linguistic laboratories with groups of foreigners only. In the best of situations (in the case of a class) it is advisable to include at most five foreign pupils of the same language group to facilitate linguistic integration with the Italian pupils.

Cultural integration is mentioned in reference to the opening up of the European frontiers, to the preparation of the child to understanding, solidarity, dialogue and mutual respect for the behaviour and values of the regional and national cultures.

Not only this, the school also facilitates the recognition of the multiplicity , emarginations, and anticipates and opposes the stereotypes and prejudices towards persons and cultures, and educates towards intuition of common values.

The scholastic integration of the foreigners calls directly into the picture the teaching, governing and inspecting personnel of the Italian school so that it may notice and demonstrate that it operates in the sense of the preceding integrations, also indicating the connected problems, as much as the institutions assigned with the task of research, experimentation and up-dating in the pedagogical field: the Regional Institutes of Research, Experimentation, Educative Up-dating (IRRSAE) and the European Centre of Education (CEDE) at Frascati (Rome).

In intercultural education importance is given to study in the fields of application and disciplinary competence:

FIELDS OF APPLICATION AND COMPETENCE IN INTERCULTURAL EDUCATION

Ethno-anthropological field

- socialization of the life of children of diverse ethnic groups
- structural condition of the multicultural society
- cultural recognition of the diverse ethnic identities
- responsible acculturation

Psycho-social field

- acceptance of the different
- interactive climate
- prevention, overcoming of the stereotypes and ethnocentric prejudices
- intuition of values common to all men

Philosophical-political field

- constructive democratic coexistence
- dialogue, understanding, collaboration, mutual enrichment
- co-operation towards development and peace

- respect for human rights
- European and world citizenship

Pedagogical-didactic field

- confrontation and mediation between different cultures
- common scholastic programming for all pupils
- use of the language and culture of one's origin
- learning of the Italian language and culture
- school and family communication

From 1991 the Italian State Nursery School has new "Orientations of the Educative Activity" (Ministerial Decree, 3 June 1991). They represent a programmatic document, a plan, rich in pedagogical and didactic indications. The situations of multicultural and multiethnic nature are seen together with the increase in intolerance and racism. But there is no pronounced intervention meant to single out and remove the origins of "racist" and "intolerant" behaviour arising in the scholastic life during infancy.

The elementary school

In the elementary school Programmes (Ministerial Decree of the Republic 12.02.1985, n. 104), the intercultural sensitivity to be developed in the pupils is present in the General Introduction as in the treatment of the various disciplinary spheres, specially where one speaks of the foreign language. *The question of the intercultural dimension is not treated directly*, nor are there explicit mentions of multicultural society, instead considerations of a complex society, of democratic coexistence, of international understanding, of prevention of stereotypes and emarginating prejudices, are prevalent. It is indicated that around the mid 1980s at this level of the school the problem was not felt as in the period following immediately.

To achieve the educative ends one defines precisely that the school functions so that the child may acquire the *knowledge* of the unicity and of the personal and social *responsibility*. Although in the background, there are cognitive explorations which are nevertheless an essential part of the formation in infancy from 6 to 10 years of age.

The programmes of the "democratic coexistence" are those of the morality of the ought to be in a planetary society. The relation between being aware of the multiple forms of diversity, of emargination and the prevention of stereotype, of the prejudices towards determinate persons and definite cultures, is of no consequence.

If one can affirm that the different and the diversity as such receive due attention of the pedagogists who opt for equal opportunities in education, on the other hand we find ourselves faced with proclamations of the principle on which most agree, so that hinged upon that democratic trait to which since World War II till today peoples and nations may refer, although with differentiated meaning and realization in time and space.

The learning of a second language is seen as a favourable condition for understanding other cultures and peoples. The choice of any one foreign language is a determining factor, according to the local requirements, be it for the cognitive development or for communication through a language other than one's own. The increase in journeys abroad during part of infancy and of youth is yet another variable which the school takes into consideration. The reform of the elementary school organization, law of 05.06.1990, n. 148 promotes to article 10, the general teaching of the foreign language, beginning from the scholastic year 1992/93. With such important innovation the Italian elementary school finds itself among the vanguard of the countries though much remains to be done on the formation part of the teacher from whom is required cultural competence and specific didactic abilities, requirements which even the university is trying to satisfy (cf.. A. Augenti, 1992).

The middle school

The programmes of the compulsory middle school (D.P.R. 6 February 1979, n. 50) in the *General Introduction,* articulated in four parts, speaks of the formation of man and of the citizen and of the position of the pupils in the world, underlining the democratic principle pursued by this school "to raise the level of education and of personal instruction of every citizen and in general of all Italian people", as well as the validity of the participation in cultural values.

They affirm general principles and universally recognizable ends which do not exclude anyone, on the contrary require flexible structures of participation, ideologically multidimensional, open towards school-family collaboration. Conscious of the adolescent phase gone through by pupils from 11 to 13-14 years of age, the middle school is called upon to manage the conditionings uncritically imposed by the society, to identify the state of cultural disadvantage and to facilitate their overcoming, pursuing the higher psycho-physical development of the learners, paying attention to the behaviour and formation of attitudes to be spent in a suitable way on the social plane.

The educative and didactic programming is a means with which the teachers sensibly orientate their teaching also towards objective of removing

situations of cultural emargination or social obstacles to the pupils' complete growth.

In short, the prospective of the unitary education stimulates the middle school to play a role professedly intercultural: a) in the articulation of the disciplines found in their cognitive, linguistic, methodological specificity; b) in the interdisciplinary expression in which one reconstructs the unity of knowledge; c) in the socialization which allows to approach the cultures and societies of Europe and of the world united by common values, and to develop attitudes of understanding open to the multiplicity of human contributions.

All the disciplines therefore are called upon to an awareness even though in the middle school, as seen in the primary school, the teaching of foreign language may contribute in its own way to widen the human, social and cultural perspectives of the pupils. Since language expresses ways of living and experiences of the human communities who speak it, studying it one promotes understanding and respect for others' values. Accepted that international relations have become an indispensable moment in the contemporary world, to communicate and confront the socio-cultural realities of other countries means to know ourselves and to have the desire to know others, to use historical documents and dailies, thus to recognize the world of values and the meaning which characterizes individuals, communities and societies.

Through the material presented one can reasonably affirm that the Italian middle school has taken note of the variety in the world in which we live from the Seventies and has attempted to answer adequately to the need of forming the child as a person who is European and international minded. It remains to be proved experimentally whether such openings to multiculturalism have really functioned in the sense of the maturation of attitudes and of antiracist behaviour among the preadolescents who today are the protagonists of actions which bewilder the same educators.

The question is how to make known the presumed "area of common values" to more cultures and what aspect of it is identified and specified as educative goals even though the search for values may appear more as an ideal tension than a factual reality. It is the yearning for the "good", "just", "beautiful" and "goodness" which then enters into collision with daily life, precisely with its cultural differences. Not for all, everywhere and always have the "good", "just", "beautiful" and "goodness" the same meaning: not for all is it "beautiful" what we hold to be beautiful.

Finding the formula of the research into that which is common to all peoples of the earth, does not thereby exclude the maintenance of the differences

which make themselves understood with the traditions and customs of every human group; diversity is especially useful towards construction of the mentality of the person who, considering the other, may know how to evaluate the particularities with a pluralistic spirit.

The higher secondary school

As far as higher secondary school is concerned, the Ministry of Public Instruction considers the small presence of foreign students and holds that it deals more with boys who already know the Italian language, who are already inserted, who come from the ambient of rich families and are culturally prepared.

The ministerial indications are those which concern the "Project Youth 1992-1993" (Government Circulars 15.07.1989, n. 246; 27.04.1990, n. 114; 30.11.1990, n. 327; 02.08.1991, n. 240; 02.08.1991, n. 241; 20.02.1992, n. 47) in which there are references to intercultural education in the sphere of health education significantly explicated in the following three themes: *to be good with ourselves in a world which may be better* (the problems of psycho-physical equilibrium in the search for one's identity and responsibility, in reference to global imbalances, in the relations between men and nature); *to be good towards others, in one's own culture and in intercultural dialogue* (the problems of relation, from the friendly level to the planetary level, with special reference to relativization and development of diverse cultures and of diverse personal and social conditions); *to be good towards institutions, in a Europe which leads to the world* (the problems of the organization of collective life, from the small group to social and political institutions, for a shortening of the distances between vital and institutional worlds" (Ministerial circular 15.07.1989, n. 246; cf.. Dossier 1992).

The "Pronouncement of initiative of the National Council of Public Instruction" of 23 April 1992 on intercultural education in the school, confronts the theme in its wider cultural, social, political, pedagogical scope (cf.. Ministry of Public Instruction - National Council of Public Instruction 1992). Contemporaneously the Ministry of Public Instruction has promoted from 27 April to 2 May 1992, the *Week for Intercultural Dialogue*, meant to help converge the attention of the teachers and pupils of all schools of every order and grade, to knowledge, appreciation and confrontation with different cultures to establish constructive human coexistence, solidarity and peace.

Finally, the National Council of Public Instruction formulated on 24 March 1993 a second statement about *Racism and antisemitism today: role of the school*, in which appears the proposal of prevention and of opposition to racism which the school is invited to acquire with educative and specific teaching activities.

The fall in the ministerial production of annual programming for schools, constitutes an object of necessary verification on field because among the groups of employees at work one tends to say that there are foreigners , though not many , who are manageable by Italian teachers basically well disposed to the others, and the Italian teachers in general do not show racist attitudes and behaviour or discrimination on the basis of ethnic belonging. At times extensive and qualitative studies to prove the validity of such affirmations are lacking which, therefore, are considered with caution. The surveys on limited samplings of students of the secondary schools indicate the youths ' fear of unemployment and the presumed competition between the immigrants and Italian workers (Cf. L. Balbo, L. Marconi 1992, 69 - 70). The social datum causes worry since questions of the youth on the theme of employment and services intersect with the migratory question communicating correlation conveyed in one sense and / or the other. In general : the disfunctioning of the Italian society is aggravated by immigration. In particular : the immigrants deprive the local Italian population of work.

It is not said that the protagonists of discrimination and racism declare themselves to be so and that which one denies on the rational and logical plane is not always realised in the plane of daily practice. There are also others who do not bother themselves to deny intolerance , it happens that in Italy and abroad one sees facts and reads of episodes on racism of which often the protagonists are naziskins, adolescents and youth in any case gone through our schools. It is confirmed that no one can consider oneself " naturally antiracist", it is not so through genetic patrimony, but through the formation of man and through social education.

The secondary school is redefining the project of the " higher " school as a "plan intentionally cultural" which every discipline should have, let us say characterized by criticism , awareness , reflection . It can be affirmed that the Pedagogy and Didactics of the higher secondary school are "constitutively the pedagogy and didactics of culture . A culture is to be acquired and appreciated for its intrinsic and gratuitous value not less than for its use that one can make of " (Ministry of Public Instruction 1991).

The University and the formation of teachers

In the Italian Universities a progressive transformation is in act which in a specific mode concerns the formation of future teachers. The preceding degree Courses in Pedagogy are on the way to completion and in their place will remain only the degree Courses in the Sciences of Education already started from 1992 -93 in some Italian universities for example in the Rome Third University ; in the

Magistero of Perugia ; and then at Florence, Turin, Bari and in other Italian State Universities. This is not present in Macerata where the teaching of the Pedagogical discipline is within the degree Courses in Arts and Philosophy.

The degree Course in the Sciences of Education represents a great novelty especially for :

1. the interdisciplinarity which governs it ;

2. the adoption of the semesters and annuity in the teaching of various disciplines ;

3. the articulation of the studies in the " initial two - years course " and in the second " two-year course of specialization" in which one can choose one of the three courses of specialization for

* " the teachers in a higher secondary schools "
* " extrascholastic professional educators "
* " experts in the formative processes "

4. the eventual introduction of *apprenticeship* in the second two -year course as an integrating part of the curriculum with a definite number of hours to be spent in the local Boards and Agencies.

In Perugia the apprenticeship is on the way to preparation and is intended only for students attending the courses for " extrascholastic professional educators" and "experts in formative processes ."

The apprenticeship aims at:

* allowing the student the first experience of insertion into one or more services with which one supposes to have a working relation after the university formation ;
* making the students acquire theoretical-methodological competencies and inherent working plans, a professionality which consists in organising, managing, and evaluating a definite *educative project* .

Within this still incomplete and partially experimented picture it is still possible to identify a sensitivity for intercultural education as :

a) a European task of inter-university studies for teachers and personnel engaged in the universities, even without introducing the intercultural theme in the university teaching . Ours is partly an example for this ;

b) Specific disciplines in the organization chart which indicates the scientific - disciplinary sectors of the university teaching, the "Intercultural Pedagogy" appears as a discipline of the group relative to the " General Pedagogy", let us say to teach " Intercultural Pedagogy " one needs to pass a national test on "General Pedagogy ";

c) the interest of the teachers who teach a different discipline from the "Intercultural Pedagogy" and who within their own teaching develop themes of

intercultural nature; this is a case of one who teaches "Comparative Education " a case seen already since many years in other European countries such as Belgium.

In the text entitled *L'éducation comparée* Henk van Daele, professor in the Universities of Gand (RUG) and Bruxelles (VUB) writes:

"L'éducation à l'etranger, l'éducation internationale (ainsi que l'éducation pour la compréhension internationale, l'éducation pour la paix, l'éducation pour le désarmement, et l'éducation relative aux droit de l'homme), l'éducation pour le développement, et l'éducation multiculturelle (tout comme l'éducation des migrants et l'éducation des réfugiés) font partie intégrante de l'éducation comparée. Elles peuvent être considérées comme des subdivisions de notre champ d'étude. Pas mal de comparatistes réputés se sont spécialisés dans l'un ou l'autre de ces sous-thèmes, comme en témoignement leurs cours universitaires et leurs publications scientifiques" (P. 32)

In the book entitled *L'antirazzismo in Italia e Gran Bretagna* (Antiracism in Italy and Great Britain) I make a study of intercultural subject which I theoretically place in the disciplinary field of the comparative education and pedagogy , taking into account the educative and pedagogical interdependence. From the point of view of the legislative denomination "Comparative Education" is the simplified version of "Comparative Pedagogy."

It can be said that in Italy interculturalism has assumed a new disciplinary status. In our Erasmus Meetings we have always understood *intercultural education* not as a new discipline to be introduced in the formative curriculum of the teachers but as a transversal approach not exclusive of any discipline, rather a possible deepening of all other disciplines, a sensitivity which should have been present in the whole formation and permeate all scholastic and university teaching.

It can be said that in Italy a step forward has been taken in the sense of the theorisation of interculturalism and an "Intercultural Pedagogy" is born which, as experienced till now, deals with processes related to themes such as: migration, formation and culture.

The question that I ask at the level of the European working group is this: should we epistemologically define Intercultural Pedagogy, or is it already definable within another discipline? And which could be this discipline, General Pedagogy or Comparative Education? The question is not just theoretical but also practical because it concerns the contents, methodology and the goals of our university courses.

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